ZIONS HERALD

New England Methodist Monthly

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New England Methodist Monthly

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Warren C. Carberg, *Editor*

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From Our Readers

Dear Sir,

Thank you for your fine article on Harry Hayman Cochrane. I hope it will help to preserve his excellent murals throughout New England.

Years ago I was president of the trustees of a school which had a lofty chapel to decorate. We engaged Cochrane. The result was perfect. Delicate panelling of the walls culminated in scrolls at the top, carrying names representative of the arts. Herodotus, Homer, Raphael, Beethoven on one side for history, poetry, art and music, were balanced on the other by Wesley, Scott, Lincoln and Newton for religion, leadership, fiction, statesmanship and science.

Some years after my connection with the school ceased I was in that chapel. What was my horror to see that the exquisite work of Harry Hayman Cochrane had been obliterated by a complete covering of new paint!

I trust that your article may save other artistic murals from ignorant vandalism in the name of improvement.

Sincerely yours,
ARTHUR W. HEWITT
Riverton, Vt.

On the Cover . . .

Bishop Asbury rides again. Carl Payne of North Monmouth, Me., and his horse outside the Monmouth United Church at the recent anniversary services.

Back Cover . . .

Interior of old St. Paul's Church in Newport, R. I., where the special pilgrimage anniversary service was held on July 19. The Rev. David Carter is pastor of the church. Bishop Francis Asbury preached here in 1809.

Inside Front Cover . . .

Wearing the garb of 150 years ago, women of the congregation of St. Paul's Methodist Church in Newport are shown marching to the special anniversary pilgrimage service on July 19. St. Paul's Church was the first Methodist Church in the world to be built with a steeple.

Editorial

Unchanneled "Leisure" Could Destroy Us

One does not need to be a septuagenarian to remember the days when all the waking hours of the workingman's life were filled with labor and there was little, if any, time for rest and recreation. Except for the financially well-to-do there were few hours for play—or for loafing. "Man works from sun to sun" was physically true in most trades and crafts before the unions grew strong and demanding. Equally true it was that "Woman's work is never done," because few could do all the required household chores between breakfast and bedtime.

If one lived in the city, there was coal to be shoveled three or four times a day; cooking and baking were done at home over the hot stove—except when the fire refused to kindle by poking; water came cold, and the bath was a luxury; the floor was scrubbed by hand brush, and on one's knees. If one lived in the country (we hadn't even heard of suburban or urban areas), the family chores and the barnyard chores all required hands and time: there was water from the well or spring; the daily cooking, and washing, and scrubbing were done the hard and slow ways; the travel to school; the hitching of Dobbin to buggy or sled, and the long haul to market. Working hours were from morning waking to evening exhaustion.

These were the "good old days"! True, there were certain occasional pleasures associated with all this—and perhaps it is these we remember. But for the mother in the home, and for the father who labored in field, or shop, or store, life could be—and usually was—a rather drab routine. And this is not to overlook the "simpler pleasures" around the church, the school, the library, the party, the hayride and the sleigh-ride. Of course, there were taverns, and dance-halls, and, for men, some social-fraternal groups for those so inclined—but not for "the steady worker." He shuttled year in and year out between home and work.

But all of this has changed in the last half-century across America. Perhaps the automobile has been the single greatest factor in this change. But so also have been the machinery and the automation that have reduced physical labor to a minimum (when did you last see a man carrying a hod?); the labor-saving and time-saving devices that free a woman from the major chores of the old kitchen; and the labor union, with its legalized power to pressure and to strike for its objectives: usually more pay and shorter working hours.

All of this has conspired to give the average American more hours for leisure, and study, and recreation, and rest—fewer for required physical labor. And the promise is that through automation and growing numbers in our population, the working week will be further shortened, and men will have more hours for non-financial pursuits—or for idleness.

Already we see some results of the changing picture: the "emancipation" of women from the home—taking new place in business and industry; the growth of all kinds of "outside" interests for women — including bingo groups, PTA meetings, beauty establishments, study and recreation groups, mechanical and professional training, etc.; and whole families engaged in TV watching, in camping weekends, in "automobiling" (without any other objective), and (perhaps) more going to church for some. *American living is definitely changing—much for the better, much not without national danger.*

It is at this point of the socially-valuable use of the hours that men are released from physical labor that both church and school have a new and real educational task to perform. *Men have not been adequately trained to use leisure time.* It is true that many schools have added "courses," such as home economics, driver training, family-living education, home crafts and science, and made provision for "electives" that will develop a student's hobbies; but, on the whole, the curriculum changes have been far behind the changed needs of men in a changed America. Nor can we boast that the church has done much to fill the gap in the lives of men "with time on their hands."

It would seem that in this area lies the new "evangelism" the church and the school need to proclaim. If our released time is not used to prepare us to use "leisure" as an avenue of Christian growth and service, it may well be the destroyer of the real values of our civilization.

—W. W. Reid

The Church and Social Crisis

by Bishop John Wesley Lord

From an Address Delivered at the Edgartown Methodist Church, Edgartown, Mass., July 29

Social reconstruction and Christianity should be synonymous. The church has a stake in the social movements of our day, and to withdraw from these movements, or to fail to see that God is at work in what is taking place, is to be spiritually impotent.

It is hard to understand the mind of a churchman who insists that it is not the business of the church to meddle in politics or industrial or race relations. It is in just such issues that the church must stand as interpreter and guide to righteous and moral conduct and behavior on the part of all involved in the issue.

Gandhi, in his autobiography, writes:

"To see the universal and all-pervading Spirit of Truth face to face, one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means."

All social problems, that is, problems having to do with people, are moral problems on a large scale, and the church must be the generator of problem-solving action.

The Council of Bishops of the Methodist Church recently spent four days in Washington, D. C., interviewing heads of state, men in positions of national importance, men who in the days ahead will make the decisions of peace or war, of race and industrial relations in our country. There were those who criticized this action on the part of the council. But why should the council not be concerned in this hour of social crisis?

This Council represents ten and one-half million Americans. One in every sixteen in this country is a Methodist. What this great church does, and how it behaves will influence the life of our nation and the destiny of mankind. Religion has always been a tremendous generator of self-sacrificing action. We believe our people will act if they are given no uncertain sound.

It was good for our national leaders to know of the concern and interest of this great church in political and national issues. It was good for the bishops of the council to hear from the lips of Chief Justice Earl Warren, of the United States Supreme Court, that his court had been engaged in a decision for many days involving a matter of only twenty dollars but related to a principle of law that could not be overlooked or lightly dismissed. Human justice and equality before the law is a foundation stone of our great democracy.

The Methodist Church and Race

There must be no place in the Methodist Church for racial discrimination or enforced segregation. Without equivocation, this great church declares that to discriminate against a person solely upon the basis of his race is unfair and unchristian. This is neither democracy nor good religion.

We know that behind every attempt to segregate is the subterfuge of "white supremacy" based upon the slogan, "This is a white man's country." This never was and never can be a white man's country. It is every man's country who merits its blessings and responsibilities. As Christians we must expose every subterfuge for what it is. One of the most powerful has to do with miscegenation. "Do you want your daughter to marry a Negro?" Why daughter rather than son? Perhaps because white people have been the fathers rather than the mothers of mulattoes. This question is never asked of the daughters, and only they can give an accurate answer. To engage in such specious subterfuge is to defeat an honest effort to arrive at a just and equitable plan of race relations.

Our treatment of the Negro has given to Communism its greatest weapon against the free world. Supremacy based upon race or color cannot be justified or proved. It has no place in a Christian civilization, and yet it is the motivation for the present fight against civil rights and fair employment practices and for states' rights.

I believe one of the great services our church could render in this present social crisis in race relations would be to expose and explode every dangerous and false subterfuge that hinders the solution of the issue.

Bias and Prejudice

Let me say here that in this matter, as in other critical issues, we are all guilty of some preferential thinking. If you have any attiude or any thoughts on any subject, you are prejudiced. And why not? There are only two ways to be quite unprejudiced and impartial. One is to be completely ignorant. The other is to be completely indifferent. Bias and prejudice are attitudes to be kept in hand, not attitudes to be avoided. I don't think you

can avoid some measure of prejudice. In this issue as in others, I must fight to contain my prejudice.

The Methodist Church in Its Relation to Non-Protestants and Jews

We know that historically our great country has its roots in the Protestant faith and tradition. It is from this Protestant faith that we learn respect for every individual of whatever race or religion. This Protestant tradition has in a measure nurtured the Roman Catholic Church in this country and given it every opportunity to grow and expand.

While we hold to the principle of respect for every individual, whatever his race or religion, we have the right and duty, because of the unique claims that the Roman Catholic Church makes for itself, to ask some questions of a presidential aspirant, namely:

1. Do you believe that the American free public school institution and system is a bulwark of American democracy, or do you stand for a religiously segregated school system?

2. Do you stand for the principle of separation of church and state as a principle to be applied for the benefit of all churches and all creeds?

3. As President, you will be called upon to attend many religious services in Protestant churches and in the Protestant tradition. Can you attend such services and worship in freedom of conscience and in the belief that such a service can bless the land that you serve?

4. Can you enforce any civil law, even when that law conflicts with ecclesiastical law, or dogma of the church?

5. Can you make your decisions impartial? The Methodist Church believes that the public school system is essential to the preservation and development of our true democracy.

Religion in the Schools

Public tax funds are in increasing sums being diverted to the support of sectarian schools, while our public schools are in dire need.

Opponents of the public schools call these schools "secular" and "godless," and yet do little to make them otherwise. The Methodist Church believes that religion has a rightful place in the public school system and that it is possible for public school teachers to teach moral principles without violating the traditional American principle of separation of church and state. We believe that we can integrate religious instruction with the regular curriculum; for example, teaching the religious classics in courses in literature and in social studies showing the influence of religion upon our society.

The baccalaureate service has been traditionally a religious part of graduation. Thus we are greatly disturbed when Roman Catholic officials prohibit Roman Catholic students from participating in these services. Bishop James J. McNulty of Paterson, New Jersey, forbade Catholic students from attending the baccalaureate service at Boonton High School. His edict follows: "The Catholic student may not under any circumstances take part in such a baccalaureate exercise. Today the baccalaureate exercise is the religious part of graduation. Catholics may not take part in a non-Catholic service. The Boonton High School program is equivalent to a non-Catholic service."

Bishop Daniel J. Feeney ordered Roman Catholic students to remain away from school baccalaureate exercises because they were rooted in New England Congregationalist tradition.

If the public schools are "godless," one might assume that even a Roman Catholic bishop would be happy to see some semblance of the spiritual introduced, if only in a baccalaureate service rooted in New England Congregationalist tradition.

Reply to Bishop

The reply to Bishop McNulty's edict is interesting. It follows: "The Greater Paterson Council of Churches notes with deep regret and concern the action taken recently to prevent public school children from participating in baccalaureate services, a long-established tradition in this country. In a time when materialism and communism are threatening to undermine basic religious principles, we recognize the importance of emphasizing religious principles rather than minimizing them in the total life of the community. We urge that such activities that will promote the furtherance of basic religious principles within the framework of the Constitution of the United States and academic freedom in the public school system be encouraged with the co-operation and participation of all religious and educational leaders."

"Is this the shadow of things to come?" Protestants rightly ask. This happened in a school in which 51 per cent of the students were Roman Catholic. Does the growing strength of Roman Catholicism in this country place in jeopardy Protestant traditions? This becomes to the Protestant a moral problem, a problem of the freedom of the individual to worship after his own conscience. It has been said that the world in which we live is too dangerous for anything but the truth and too small for anything but brotherhood. As the church aspires after the all-pervading Spirit of Truth, it cannot afford to keep out of any field of life.

Not only is the true church concerned with social crisis, it must on occasion initiate and generate this crisis, until what is evil and unrighteous is superseded by what accords with the truth of God as revealed to man.

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Maine Methodists Honor Asbury

Special Pilgrimage Services Held in Monmouth and East Readfield Churches

Mrs. Catherine H. Craft of Ossining, N. Y., with the Rev. Joseph E. LeMaster with some of the silver she had on exhibition at the recent anniversary pilgrimage. The spoons were used by John Wesley, founder of Methodism, whenever he stayed at the Black Horse Inn, West Bolton, Durham County, England. The spoons bear the initials of her great-grandparents, John and Anne Hood, proprietors of the inn. At the top is the tea chest, always locked, according to custom to prevent servants from using it.

Bishop Asbury rode again at Monmouth, Me., on Sunday, July 26, when more than 1,000 persons attended services at Monmouth, East Monmouth and East Readfield, in special pilgrimage services in observance of the 175th anniversary of the founding of the Methodist Church in America at the Baltimore Conference and of the consecration of Bishop Asbury.

The Maine Conference pilgrimage was the fourth and last of the pilgrimage services. The others were held at Wilbraham, Mass., June 28; at Chesterfield, N. H., July 12; at Newport, R. I., July 19; and at Monmouth and East Readfield, Me., July 26.

Carl Payne, a member of the North Monmouth Church, rode as Bishop Asbury.

The Rev. Edward F. Allen, superintendent of the Augusta District of the Methodist Church, preached on Bishop Asbury at the Monmouth United Church.

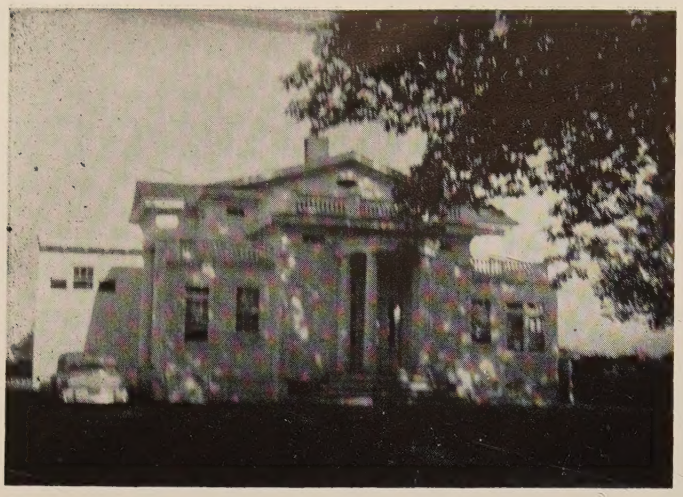
"Most preachers wanted to settle in the towns, John Wesley had planned only to have circuits formed as in England, with Methodists ultimately subject to the nearest Church of England pastors," he said.

"But Francis Asbury, sensing the political sentiment of the American Revolution, saw that it would be necessary for American Methodists to govern themselves.

"The Christmas Conference at Baltimore was really the first General Conference and resulted in the organization of the American Methodist Church. Bishop Asbury sent his circuit riders into the wilderness, but not until he himself had surveyed them, and until his death he continued to traverse these extended circuits.

"Francis Asbury lived his life in the saddle. Any true picture of the Bishop must portray him astride his horse."

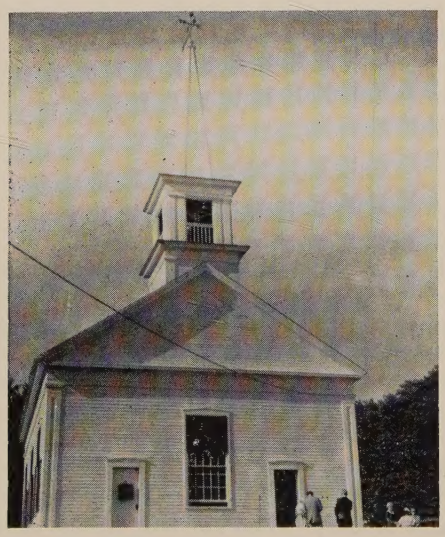
Dr. Allen made reference to the painting on the wall of the Monmouth United Church by the famous artist, the late Harry Cochrane, which shows him fording a wilderness stream. As was his custom he had been reading, but the sudden flight of a hawk causes his mount to



Home of the late Harry H. Cochrane, famed ecclesiastical painter, whose painting of Bishop Francis Asbury hangs in the Monmouth United Church in Monmouth, Me. The Cochrane home was one of the high points of interest for visitors on July 26 following the anniversary services,

rear. Asbury is shown looking up, not startled, but with the light of inspiration and illumination on his face.

"The artist has painted a second significance into the incident," Dr. Allen said. "The famous equestrian statue of Francis Asbury reflects the tired, plodding weariness of horse and rider. Harry Cochrane portrays the man, aflame with the fire of the Holy Spirit. The hawk is a departure from the usual symbol of the Palestinian dove, symbol of the Holy Spirit. Adapting this theme to the American wilderness, Harry Cochrane makes the hawk the symbol of the Holy Spirit.



As in days of yore. The old church at East Readfield, Me., where services have been held since 1795. Bishop Francis Asbury held the New England Conference here in 1798. This picture was made at the close of the anniversary services held here recently.

"The hawk is wild like the wilderness. The horse becomes spirited. The rider's splendid face becomes grim. It becomes illuminated both by the sacred page and by the descent of the Holy Spirit. This is the genius and message of this now famous picture of the pioneer bishop."

Referring to the Christmas conference of 1784, Dr. Allen said that Bishop Asbury had the Conference instruct him to write an official letter to President Washington, promising the allegiance of the people called Methodists to the president of the United States. The Methodists were the first religious body to do this.

The Rev. Joseph E. LeMaster, pastor of the United Church, presided at the service. During the afternoon, members of the pilgrimage attended such points of interest as Cumston Hall, Monmouth Academy, Old Meeting House Corner, site of the ground first broken for a meeting house in 1795; the East Monmouth Methodist Church organized in 1794 and built in the early 1800s; Torsey Memorial Methodist Church, Kent's Hill, where Maine's Wesleyan Seminary and College is located; the house in which Asbury stayed, the present Whyte residence; and the site of the Old Fort where the early Methodist conferences were held.

Probably one of the most impressive services of the day was the evening vesper service at the old Jesse Lee Memorial Church in East Readfield, one of the two churches still standing in New England where Francis Asbury preached.

The Rev. David W. Bell, minister at Winthrop, Torsey Memorial, Kent's Hill and East Readfield, presented an interesting history of this old church.

The Rev. Dr. Alfred G. Hempstead, retired superintendent of the Augusta district, delivered an interesting address on the life and works of Jesse Lee.

The pilgrimage ended for most of the people with a basket lunch served under the pine trees near the East Readfield Church.

A Tribute to Harry Cochrane

Mr. Cochrane was proud, erect and fastidious—a distinguished figure. He was largely self-educated but well-read and an authority on many subjects.

He had a sharp wit and a good sense of humor. He was devoted to his wife, who in later years was frail, but an equally fine woman.

He was much a gentleman of the old school and upheld many of the customs of yesteryear, like reading the Bible in his room, saying grace before meals and visiting the sick. Sunday morning and evening he attended church services. Sunday afternoon found him setting out on a round of calls on housebound elderly residents.

He helped and used his influence to help an undetermined number of persons, always in a quiet, unassuming way and without fanfare.

He was the world's worst driver—anyone seeing him ride through town was appalled at the way he disregarded the road but tipped his hat to people on the right and left —fellow citizens who probably never wholly understood him but took pride that he was one of them. In all his contacts he commanded the highest respect.

—Margaret E. Frazier

Speakers at the anniversary services held at the Monmouth United Church in Monmouth, Me., on Sunday, July 26. Left to right: the Rev. Edward F. Allen, district superintendent, Augusta district; the Rev. Joseph E. LeMaster, pastor; and the Rev. Alfred G. Hempstead, retired district superintendent.

After church, The Rev. Joseph E. LeMaster, pastor, greets his parishioners following the anniversary pilgrimage services held on July 26 at Monmouth, Me.

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"Still sits the schoolhouse." Hannibal Hamlin, vice-president of the United States under Abraham Lincoln, taught school in this ancient building at South Robbinston, Me.

Lady Carpenters

They Played an Important Part in Erection of Church Addition at Robbinston, Me.

A group of women of the Methodist Church at Robbinston, Me., have recently completed an addition to their church vestry in which they did a major share of the hard carpentering work which such a chore involves.

In the past it has fallen to the lot of the gentler sex to cook and serve baked-bean suppers. These women have done this too. They raised the $900 for lumber, shingles and other necessary supplies by cooking suppers, quilt making and rummage sales and did most of the hard manual labor and helped fit out a very beautiful church kitchen.

The little church at Robbinston, Me., will observe its 150th anniversary in 1961. It is located not far from Passamaquoddy Bay, where the tides ebb and rise 20 feet and where the entranced viewer can look across miles of sparkling salt water to St. Andrews, New Brunswick.

The church was built by members of the congregation who felled their own trees for boards and beams wherewith to erect their church.

The bell is from the roadside schoolhouse in which Hannibal Hamlin, vice-president under President Lincoln, taught school for one term.

The addition to the church was erected and furnished for the sum of $820, probably an all-time minimum since Henry David Thoreau built his cabin near the shore of Walden Pond.

The women, with true New England housewifely thrift, even saved and straightened the nails from the old shingles. The gas stove in the kitchen was donated by the village store, owned and operated by Mr. and Mrs. Clarence Slack.

Mrs. Slack was formerly active in youth work for the Board of Education of the New England Conference and a member of the Newton Centre Methodist Church of ten years ago.

The work began in May and concluded in November. During part of the Summer all the women toil in the canning when the sardines are running so the work on the church was slowed to a considerable extent.

Women did a major part of the actual carpenter work in building an addition to the vestry in the little Methodist Church at South Robbinston, Me. The bell over the entrance came from the old schoolhouse where Vice-President Hannibal Hamlin taught as a young man.

The Slack store commands a beautiful view of the bay. But more than that, it is a flourishing business. Its stock of 6,600 items includes such a wide expanse of merchandise as drugs, clothing, hardware, paints, fresh meats and produce. And of course a quarter of the business is in gas and oil.

The committee in charge of rebuilding the vestry included Mrs. Stella Johnson, Mrs. Florence Johnson and Mrs. Helen Cleland.

Those who helped were Mr. and Mrs. Edwin Cook, Charles and Philip Allen, Mr. and Mrs. Clarence Johnson, Mr. and Mrs. Hiram Johnson, Donald Perry, Mr. and Mrs. Harry Brooks, Merton Brooks, Walter and Everett Main, Fred Percy, Leroy Brooks, Mrs. Mattie Carson,

(Continued on page 11)

"Cry Dawn" rehearsal—Studying script with director Robert Seaver (right) of Union Theological Seminary are Margaret Lightfoot, Presbyterian Sunday School superintendent from Hollis, N. Y., and Max Stackhouse, a middler at Harvard Divinity School. Play urges cutting through modern slogans and sinecures to face fact of death, making room for hope of resurrection.

—Boston University Photo Service

Representatives of Many Religious Traditions Meet at Boston University

Religious Drama Workshop Held

Members of many religious traditions answered the "curtain calls" this Summer in Boston University's first Religious Drama Workshop.

For four weeks the 40 teachers, ministers and students from all over the country studied together, rehearsing, reading and discussing plays from the ancient Greek to Ionesco.

Ruth St. Denis, famed religious dancer, and Eddie Dowling, producer, gave their opinions on the communication of ideas via the stage.

They took time out one weekend to set up a planning commission for a religious drama society in America, and then climaxed the workshop with a public performance of a new play from Great Britain.

In order to perform the play, the Rev. Philip Turner's "Cry Dawn in Dark Babylon," the actors stepped out of their individual denominations to get at the universal message in this Anglican priest's search for the meaning of death and resurrection in the context of modern life.

Advice from Ruth St. Denis

Using no sets, few props and a highly-stylized acting technique, the cast put skill and understanding before the outward trappings of theatre to emphasize spiritual values and at the same time show what can be done in religious drama without involving a mass of technical details.

One central character in "Cry Dawn," striving to communicate his faith, despaired at the failure of words to convey man's deepest ideas. A central theme in Boston University's workshop and conference was the hope that such ideas might find a spokesman in the creative art of the drama.

Ruth St. Denis, now 81, said that "as a civilization we have degraded the art of acting into the 'entertainment business' " and cited television as a prime case of using the art for ignoble purposes.

"I shouldn't get off on television," she shuddered. "But when six out of seven begin with a pistol, drama has sunk and sunk. Let's leave the subject. I snarl."

The renowned exponent of the sacred dance, who recently completed a series of appearances at the Jacob's Pillow Dance Festival, had kind words for artists and strong words for the state of American playwriting.

"Artists are, to a degree, prophets. They send their images ahead; the rest of mankind lopes after. Yet no one takes us seriously.

The Regime of Pistols

" 'Monstrous clever fellows,' they call us. I want the status of the artist to reach that of church, of government. Do we not give a lifetime, too?"

As for playwrights, she complained that there are almost none in America with convictions of their souls ("only aesthetic convictions, only intellectual convictions") and warned them to "wake up from the dream of themselves, 'their' plays, 'their' money," and think of the responsibility they hold for civilization. Writers, she said, could do something about the present regime of pistols.

As for Hollywood and the sexy movie, she scorned the giving-the-people-what-they-want excuse. "Well, if you give a child hot Mexican food for two years, don't expect him to listen to your corned beef and cabbage later."

A report on the conference recommends the formation of a religious drama society in America, with a publications unit high on the list of the proposed organization's functions.

(Continued on page 11)

Group sessions—Tom Driver (white shirt, right) leads discussion on need for live drama at community level. Religious drama movement aims at increasing depth in American theatre as well as encouraging religious groups to make effective use of drama. *—Boston University Photo Service*

The Misses Golightly take straightforward view of religion, offer bereaved couple comfort by praying and baking a cake. Sondra Search of White Hall, Ill., and Mrs. Elaine Navias of Cambridge play parish characters who nevertheless "produce the rabbit of love from the motheaten topper of farce." Play ends with questions but "no slick answers" from the priest.

"We will squat . . . sing hymns and be bored by the sermon." Anglican priest's symbolic play chides churchgoers for going through motions of worship while "God is shut in a box . . . in a respectable hole." Left is Earl Saunders, Boston University theology student; right, Julian Wick, recent graduate of Princeton University. Kneeling woman is Mrs. Wilma McCague of Lambuth College faculty, Jackson, Tenn.

"I can weep by the tomb of a child and the tomb of a Faith. . . ." Bereaved mother is Mrs. Esther Wykell, drama counselor for Chicago's Board of Jewish Education. Rev. Ned Weller of Williamsport, Pa., plays uncomforted father, left, with Don Holloway of Morehead (Ky.) State College drama staff as soul-searching priest.

Next Steps in Religious Drama—Special conference within workshop recommended forming national society and publishing journal. On planning commission are (standing) Tom Driver, left, drama editor of "The Christian Century"; Robert Seaver of Union Theological Seminary; and (seated) left to right, Dr. Harold Ehrensperger of Boston University, director of workshop; Argyle Knight and Blaine Fister of National Council of Churches.

The Lilly Foundation of Indianapolis, Ind., will underwrite the publication of the report and the illustrated pamphlet will be made available to the public early this fall, according to Dr. Harold Ehrensperger, associate professor of religion and creative art at Boston University.

The report states that a 12-member planning commission, to be convened by Argyle Knight of Nashville, Tenn., chairman of the National Council of Churches' drama committee, will draw up a blueprint and timetable for organizing the diverse religious drama efforts into a concerted movement.

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LADY CARPENTERS

(Continued from page 8)

George Freeman, Fred and Earle Thompson, Harvey Bearman, Ernest Cleland, Foster Cawley, Mr. and Mrs. Waldo Tarbell, and Dottie Johnson.

The Rev. and Mrs. Theodore M. Blanchard have played an active part in the religous life of his far-flung parish which is 60 miles in length. It includes the People's Church in West Pembroke; the Iron Works Church in Pembroke, erected a century ago by a group of iron workers from England; the South Robbinston Church; and the Church at West Lubec.

Conducting four services every Sunday is quite a chore. Mr. Blanchard's pastoral work includes frequent visitations to his families scattered over a network of back roads covering 200 miles.

His wife, Ruth, a talented singer, trains the choirs and is frequently called on for solo work.

Old Costumes at Newport Pilgrimage

Observe Anniversary at St. Paul's, First Methodist Church with Steeple

Time turned back its pages on Sunday, July 19, when a large number of men and women, wearing the dress of yesteryear, attended the 175th anniversary service of the founding of the Methodist Church in America and the consecration of Bishop Francis Asbury, at St. Paul's Methodist Church, Newport, R. I.

Although exceedingly modest by modern standards, St. Paul's Church was the first Methodist Church in the world with a steeple, something of an innovation in its day, and the steeple incurred the displeasure of Bishop Asbury when he preached there in 1809. He regarded steeples as an unnecessary luxury.

The Rev. J. Rex Shepler, associate pastor of Wesley Church, Springfield, and librarian of the New England Methodist Historical Society, quoted from the bishop's recently-published journal on the matter of steeples.

"We crossed Narragansett Bay on Friday (May 28, 1809), and came into Newport. Grand house, steeple, pews; by lottery; the end is to sanctify the means. Ah, what pliability to evil!"

Actually, as Mr. Shepler pointed out, the cost of building the church was not defrayed by lottery, although some of the church leaders apparently tried to raise the money by this device. The *Newport Mercury* of June 5, 1807, said: "Ten thousand dollars agoing for only five dollars. Now is the time to make a fortune."

Probably because it was not sufficiently well-supported the scheme for raising money in this manner was never carried out, and money paid for the tickets was refunded.

When Bishop Asbury preached here there were box pews, built to enable communicants to keep warm, rather than for any desire for social exclusiveness.

In 1881, considerable damage was caused by fire but enough remained so that the building could be restored.

Mr. Shepler said that Bishop Asbury also took the Lynn church to task because it also had a steeple. "They have built a nice house in Lynn; and if they have put this foolish addition it must not be by Methodist order or with Methodist money. They must pay for their own pride and folly. We have had great peace and order in the New England Conference but we are poor."

Directing the service was the Rev. David Carter, pastor of St. Paul's Church, and the Rev. Morrill O. Martin, superintendent of the Providence District of the Methodist Church. Others assisting were: the Rev. J. T. Van Duzer, Portsmouth, R. I.; the Rev. Carl R. Stockton, Calvary Church, Newport, and the Rev. Charles S. Johnson, Middletown, R. I.

Morgan's Fresh Air Camp Has Cornerstone Ceremony

"The environment of a Christian camping experience can be the turning point in the life of a child or youth, "Henry E. Helms, executive secretary of the Morgan Memorial, said Sunday, July 26, at the cornerstone ceremonies for the new $125,000 administration building at the Morgan's Fresh Air Camp at South Athol, Mass. He stressed that the "Christian camps of America give our youth from the asphalt jungles of the city a chance to meet God in the open."

The new building will contain a central kitchen for the 17 separate camps serving some 400 of all ages on the 760-acre area of the 53-year-old camp. Those attending the camp for the entire summer have been recommended by forty social agencies in the states.

Lt. Governor Robert Murphy represented the state of Massachusetts, and brought greetings of the Commonwealth.

A highlight was the preparation of a time capsule to be opened in the year 2006 when the camp will celebrate its 100th anniversary. The time capsule was sealed after the latest editions of newspapers in several communities were placed inside. Other items will include a Holy Bible, a history of the camp, a rug and blanket produced from waste materials at Goodwill Industries, mineral water from the camp spring, a combination of seeds to be planted in 2006, an antique kerosene lamp used in the camp in 1906, a new U. S. flag with 49 stars, and a series of letters from the young campers of today to the campers of 2006; also radio tapes and a television film of the ceremony.

Representatives of business, civic, religious and political leaders took part in the impressive ceremonies, as well as officials from the Charles Hayden Foundation of New York, which donated $62,500, representing half of the cost, to the camp on condition that Morgan Memorial raise an equal amount. More than 1,000 friends have donated the additional amount

required to make this building possible.

A luncheon for distinguished guests, and members of the Board of Directors and Corporate members, was held in the historic Buss Goodwill Inn at the camp, followed by the ceremonies in the afternoon.

A second luncheon was held for more than 250 handicapped workers, all physically handicapped in varying degrees, who are employed by Morgan Memorial Goodwill Industries in Boston and who were brought to the camp in a cavalcade of buses. The luncheon was served by the Men's Club of the South Athol Parish.

Another speaker, Atty. Vincent P. Clarke of Winchester, president of Morgan Memorial, pointed out that "here at this camp, children and youth representing thirty or more nationality backgrounds appreciate and experience the rich variety in America's racial and cultural background.

"Often, in their home neighborhoods, there is little opportunity to see it. Camp experiences here work a radical change in young lives. Children and youth readily get the concept that society is properly like a symphony orchestra, seeking one grand effect, but made up of instrumentalists skilled in diversity.

"We find a new interracial richness. While we emphasize differences, we want each of our children to feel the pride and security of their heritage and their common place in American society," Clarke said. "Camp life here for these youths is a quiet, effective answer to Little Rock."

Among others taking part were: Edmund L. Bruno, chairman of the Board of Selectmen of Athol, who wielded the trowel; Henry A. White and John Raymond, representing the Board of Selectmen of Orange; James L. Jenks, Jr., of Winchester, president of the Sanborn Company of Waltham, and general chairman of the 1959 Morgan Memorial Fresh Air Appeal; Clarence N. Russell, chairman of the Petersham Board of Selectmen; George D. Swan, Chairman, and Bob Henderson, of the New Salem Board of Selectmen; Wilho Frigard, of Auburn, camp director; and Reverend Frederick P. Frank, of Wollaston, Chaplain of Morgan Memorial.

Representing the Trustees of the Charles Hayden Foundation of New York City, which donated $62,500 toward the cost of the building, was Dr. Emil M. Hartl, Director of Charles Hayden Goodwill Inn and Village for Boys, operated by Morgan Memorial.

New Television Series Is Started in Southwick

A new television series entitled "Provocation" is being held each week on Wednesday from 11.45-12 noon, on WHYN, Channel 40, conducted by Rev. Sargon Y. Ibraham, pastor of the College Highway Methodist Church, Southwick, and Rev. Charles Bergstrom, pastor of Bethesda Lutheran Church, Springfield. The program is being held for thirteen consecutive weeks.

Rev. Ibraham and Rev. Bergstrom explain that in this series "Provocation" topics which have to do with people in their every-day living is being discussed. It is not a course in religious instruction, but rather a discussion of problems, trials, and situations which confront people. Many of the programs are including guests who are interested, including a representative from Alcoholics Anonymous; Mayor Thomas O'Connor of Springfield; Superintendent of Schools Joseph McCook of Springfield. This program is aimed to stimulate thinking on topics which should be of interest to all.

Rev. Ibraham is a Springfield College graduate, class of 1952, and a graduate of Yale University Divinity School. He was born in Bagdad, Iraq, and has traveled extensively in the Middle East.

Reports on Overseas Visits to Chaplains

The Rev. Dr. John R. McLaughlin, general secretary of the Commission on Chaplains, Washington, D. C., had this to say upon his recent return from a month's visitation to Protestant chaplains on duty in the Far East: "I am more convinced than ever that our chaplains, and a surprisingly large number of servicemen and women, are not only excellent 'goodwill ambassadors,' but unsung Ambassadors of Christ." He listed numerous examples of volunteer service in building churches, caring for needy children, and similar "good works" of chaplains and servicemen.

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Appointments

The Rev. R. Lawrence N. O'Brien, pastor at West Fitchburg for the last six years, has been appointed by Bishop John Wesley Lord to Maynard as of Aug. 15. Maynard and Sudbury are now to be separate full-time charges. An appointment will be made later to Sudbury, but it will not be effective until Oct. 1, when it is expected the new parsonage will be ready for occupancy. In the meantime, a graduate student, the Rev. Everett Nickerson, will fill in at Sudbury. Mr. O'Brien's successor at West Fitchburg is the Rev. Paul R. Bell, supply, who began his work Aug. 15.

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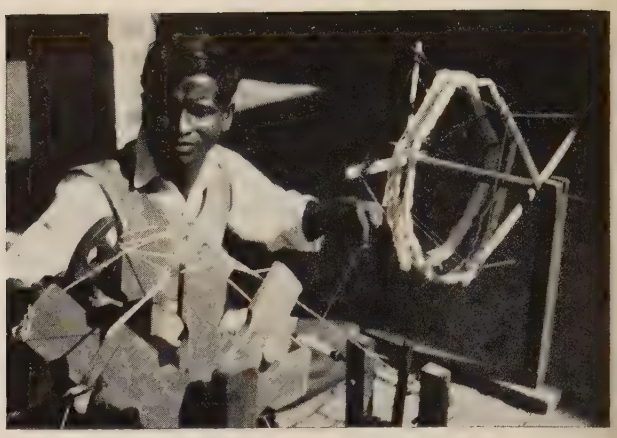
Student learns by toiling. This agricultural student is ploughing with primitive methods at the Ingraham Training Institute at Ghaziabad, India.



The ancient art of spinning. This student is spinning yarn at the Ingraham Training Institute, Ghaziabad, India.

Making Two Blades of Grass to Grow

by H. Drewer Johns
Ghaziabad, United Provinces, India

The task of an agriculturist can be roughly described as making two blades of grass grow where one was. I believe that this was first spoken by Dr. Sam Higgenbottom who developed the Agricultural Institute in Allahabad, India.

Experimentation and investigation into the problems affecting agriculture can do much toward making these two blades of grass grow, but if the information remains only with those directly connected with the experimental work, the effect on the agriculture of the country is slight and negligible. The problem then is one of education in which the result of the work done by experimenters and researchers is taken out to the men engaged in everyday agriculture. Therefore the dissemination of agricultural information is education. The agriculture section of the Ingraham Institute is attempting to disseminate this information in three ways: 1, through the school; 2, through demonstration; 3, through extension.

In the regular school schedule of Ingraham Training Institute, Ghaziabad, there is not only classroom teaching of theory, but land is made available to the student for his practical work. The purpose of the agriculture in the school curriculum is to give the boys a basic knowledge of how things grow, to give them the feel of the soil and climate which makes good farmers and to build in them the knowledge and desire that will help them in having gardens of their own in the future. India needs many more kitchen gardens to help solve the food problem and malnutrition.

We feel at Ingraham that text-book teaching is not sufficient. The whole problem of agriculture is so varied and the conditions that affect the growing of a crop are so numerous that it is impossible to define and separate the factors sufficiently to give the student a clear idea of the subject from a text-book. We are using the 4H or vocational agriculture type of project. Each boy is asked to take a plot of land for his own. In order to implement this type of project it is often necessary to re-educate the teachers. Most teachers are used to the old method of teaching practical work where the boys are taken out to a plot on the farm where work is taken from them with no reference to teaching. It is hard for them to learn the new method whereby under the guidance and advice of the teacher the boy plans, plants, and cultivates, his own plot.

Education by Demonstration

The second method of education is demonstration. The main purpose of this is to first demonstrate to ourselves that a new method or a new variety is of real value. It is teaching ourselves so that we can be absolutely sure of the variety or the method we are attempting to teach others. It is necessary for us to be able to carry successfully ourselves a project or an idea before presenting it to the villagers. After convincing and teaching ourselves thoroughly so that we are familiar with the problems and conditions that surround a new idea then we can move out to the village and demonstrate to them the value of the new method or the new variety or strain of crop that we are concerned with.

The demonstration and the teaching process of the villager is better done in the setting of the village itself with the use of the farmer's own land and his own bullocks and his own labor. The extensions department of the Ingraham Institute is helping

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Cutting fodder for milk cattle. These boys are members of the dairying class at Ingraham Training Institute.

Strictly Personal

The following persons have been appointed by their churches to be correspondents for Methodist Information. More names are requested in order to make the organization function more efficiently.

Mrs. Arthur Henderson
Cutler, Maine
Mrs. Maxwell Wills
29 Oak St.
Newton Upper Falls 64, Mass.
Mrs. William C. Jackson
142 Davis St.
Wollaston, Mass.
Mrs. Ralph Hawes
Highland Ave.
Sudbury, Mass.
Mrs. Clarence Braman
5 Orchard Terrace
Maynard, Mass.
Mrs. John F. Trefethen
83 Winthrop St.
Taunton, Mass.
Thurlow H. Wright
40 Birch St.
Lynn, Mass.
Mr. Norris Bjork, Sr.
MacArthur Rd.
Ashland, Mass.
Mrs. Sheldon A. Glidden
19 Pleasant Ave.
Portland, Maine
John K. Berlard
5 Higbie Dr.
East Hartford, Conn.
Mrs. Eleanor Henderson
RFD
Sanford, Maine
Mrs. Ernest E. Morris
Box 97
Kennebunk, Maine
Mrs. Manuel M. Perry
South St.
Kingston, Mass.
Mrs. Wendell S. Moore
55 Powers St.
Needham 92, Mass.
Mrs. Raymond J. Osborn
182 Delmont Ave.
Worcester 4, Mass.
Mrs. Bruce Miller
56 South Hawthorne St.
Manchester, Conn.
Mrs. Lance G. Bird
Vanceboro, Maine
Mrs. Claude Bonsey
Surrey, Maine
Miss Theresa Emery
138 Main St.
Ellsworth, Maine
Miss Pearl J. Flower
62 Libby St.
Lincoln, Maine
Miss Gertrude E. Campbell
63 Parrott St.
South Portland 7, Maine
Mrs. Holland Bennett
117 Parker Rd.
Osterville, Mass.
Mrs. Fred Maloof
27 Ardmore St.
East Braintree, Mass.
Mrs. Charles O. Descheneaux
48 Chamberlain Ave.
Brunswick, Maine
Mr. George Grover
37 Pleasant St.
Gloucester, Mass.
Mrs. Harold T. Everson
1706 Main St.
Glastonbury, Conn.
Mr. Harold Hobson
11 Dora St.
Providence 9, R. I.
Mr. Charles Ogren
40 Prospect St.
Greenfield, Mass.
Miss Ruth I. Bessom
13 Sewall St.
Lynn, Mass.
Mrs. James (Elsa) Hayes
154 North Main St.
Uxbridge, Mass.
Miss Helen Moor Smith
P. O. Box 78
Hartland, Maine
Miss Helen Caster
106 Whipple Rd.
Tewksbury, Mass.
Mrs. Lillian C. Stewart
750 Main St.
Reading, Mass.
Mrs. Edwin Thrall
RFD Thrall Rd.
Broad Brook, Conn.
Mr. Donald W. Currington
20 Homecrest St.
Longmeadow, Mass.
Mrs. Stanley Myers
30 East Bacon St.
Plainville, Mass.
Mr. Mark Aldrich
14 Cliffe St.
Lexington 73, Mass.
Mrs. Shirley Dewire
Methodist Parsonage
Charlton City, Mass.
Mrs. F. R. Silliker
15 Wisconsin Ave.
Somerville 45, Mass.
Mrs. Karl I. Witham
55 Eastern Ave.
Gloucester, Mass.
Mrs. Edith Minney
34 Norris St.
Feeding Hills, Mass.
Mrs. Leander Berndtson
21 Cushing St.
Waltham, Mass.
Mrs. Ann H. Ford
34 Keene St.
Brockton, Mass.
Mrs. Marjorie Messier
160 Walnut St.
Springfield, Mass.
Mrs. Grace Smith
16 Harvard St.
Chicopee Falls, Mass.
Mrs. Charles Barstow
45 High St.
Mystic, Conn.

Mrs. George Trueman "Peg" was named "woman of year" at the South Manchester Methodist Church in Conn., on June 26. She was presented with a beautiful white orchid by president of Methodist Men, Harold Porcheron. . . . Mr. and Mrs. William J. Young of 14 Dover Street in Worcester, Mass., are the proud parents of a daughter, Lisa Ann, born on July 24. Grandparents are Mr. and Mrs. George P. Newton, Jr., and Mr. and Mrs. William H. Young of Fulton, New York. . . . Dennis Harold and Diane Marie, children of Mr. and Mrs. Edward Lundeen of Tucker St., were baptized at the Helen L. Lawrence Memorial Methodist Church, East Pepperell, Mass., on July 19. The pastor is the Rev. Frank Kaiser. . . .

The Rev. and Mrs. Norman J. Raison, formerly of 30 Hazel St., in Uxbridge, have moved to Rockwood Road, in Norfolk, Mass. . . . A farewell party was held August 12 at the Maynard Methodist Church in Maynard, Mass., for the Rev. Robert K. Jones, who is being transferred to the Cochituate Community Church in Cochituate, Mass., after serving the Maynard and Sudbury Methodist Churches for 10 years. . . .

Dr. James R. Houghton, professor of church music and worship at Boston University School of Theology, will direct the program of special music at the General Conference of the Methodist Church at Denver, Colo., next May. Dr. Houghton has had this high honor for eight consecutive general conferences, starting with the one held at Columbus, O., in 1936 and including the uniting conference in 1939.

Gary Cornell, 89 Pleasant Street, North Attleboro, is one of 31 young men and women who will leave the United States this fall to begin three years of missionary service overseas for the Methodist Church.

He is the son of Mr. and Mrs. Gordon S. Cornell. He will go to Bolivia to do educational work.

Alaska Methodists Lay University Cornerstone

Leaders of Alaska and of the Methodist Church laid the cornerstone July 12 for what will be the first Christian university in the forty-ninth state, the Alaska Methodist University.

More than 500 persons gathered on the 242-acre campus in Anchorage to witness the cornerstone-laying ceremony, which was conducted under threatening skies and in the shadow of the steel framework for the university's first building. Participants in the ceremony, which marked a milestone in the university's development, included two Methodist bishops, a general, the top executive of a Methodist general agency, three college presidents, Anchorage civic officials and other leaders.

The actual laying of the stone was by Bishop A. Raymond Grant, Portland, Ore., president of the university board of trustees; Acting Mayor Bennie Leonard of Anchorage; Maj. Gen. C. J. Necrason, commander of the Alaskan Air Command; the Rev. Fred McGinnis, superintendent of Methodist work in Alaska; and the Rev. P. Gordon Gould of Philadelphia, Pa., a director on the staff of the Division of National Missions of the Methodist Board of Missions.

The principal speaker for the occasion, the Rev. Dr. John O. Gross, of Nashville, Tenn., general secretary of the Division of Educational Institutions of the Methodist Board of Education, said:

"Because this university is invested with the sort of freedom possessed by America's Christian institutions, from here will come the scholars, scientists, educators and religious leaders to help Alaska gain the high place among the 50 states that its human and material resources warrant. Alaska Methodist University represents the thirteenth time in American history that the Methodist Church has founded a college in a frontier territory before the coming of statehood. The rich educational heritage of Methodism's glorious past now passes to this new school."

Dr. Gross was introduced by the Rev. Dr. Earl R. Brown of Lakeside, Ohio, formerly the general secretary of the Division of National Missions. It is Dr. Brown and Dr. Gould who are considered the "fathers" of the Alaska Methodist University, for the idea was born out of a report to the National Division by Dr. Gould in 1948 recommending a church-related university for Alaska. Dr. Brown was the Division general secretary at the time and immediately lent his full support to Dr. Gould's recommendation. Since 1954, Dr. Gould has been giving full time to promotional and cultivational work on behalf of the university.

The full fruition of the dream of Dr. Brown and Dr. Gould will come in the fall of 1960, when Alaska Methodist University opens its doors to an anticipated 450 students. Construction was started last spring on the $1,200,000 initial building, a T-shaped structure that will house all of the university's facilities at first.

As the sponsoring agency for the new university, the Division of National Missions has been leading a financial campaign among Methodist churches since 1954 for endowment and construction funds. To date, Methodists have given almost $2,000,000 and Anchorage residents more than $400,000.

During the cornerstone-laying ceremony, leaders of Alaska, of the Methodist Church and of higher education in the United States spoke briefly of the promise the university holds for the future.

Documents and articles of historic interest were placed in a box in the cornerstone. Among them were an American flag, an Alaskan flag, a master plan of the campus, a "History of the Alaska Methodist University" written by Dr. Gould, a copy of the Minutes of the Alaska Mission of the Methodist Church and a tape recording of the "History of the Gaining of Statehood for Alaska" by Robert Atwood, publisher of the *Anchorage Times*.

(Continued on page 20)

Articles of historic significance to the Alaska Methodist University were placed in a steel box by President Donald F. Ebright (left) and Robert Atwood, publisher of the "Anchorage Times" and a university trustee. The cornerstone laying was July 12 in Anchorage and was witnessed by more than 500.

Bishop A. Raymond Grant, Portland, Ore., presided at the cornerstone-laying ceremony for the Alaska Methodist University in Anchorage, July 12. He is chairman of the board of trustees. At the left is the rising steel framework for the university's first building.

The Message from Wichita

To Fellow Methodists Everywhere:

Nearly 1,200 of us who love and serve Methodist people in town and country churches have been conferring in the National Methodist Town and Country Conference in Wichita, Kansas, July 21 to 24. We have talked and prayed together to learn to minister more effectively to men and women in these areas of our nation.

We have tried objectively and honestly to appraise the churches we have in town and country, to measure them against the needs of people who attend or surround them, and to lay plans for such changes, and programs, and emphases as may be necessary if they are to fulfill the purposes for which Christ lived and died and for which The Methodist Church was formed.

Our deliberations have led us to proclaim again our love and devotion to The Methodist Church, and at the same time to make her a better instrument for doing the will of God, for proclaiming the ageless Gospel message, and for serving more adequately the people in the churches and communities around the world that look to Methodism for guidance. (This concern was shown in an offering taken for migrants in the United States and for Near East refugees and work in Hong Kong abroad.)

We have asked ourselves some basic questions about our church. We have not found all the answers, but we believe we have been guided in the direction of some answers. And we ask your study and discussion of them in your church and its organizations. Discussion, we are certain, will be crystallized into action in the days ahead.

1. What are the beliefs held by Methodists and taught in Methodist churches? How do these beliefs express themselves in the conduct of the believers?

There was quite general agreement that greater effort should be made to train new members of the church in the basic beliefs of Methodists; that laymen should be trained to know the doctrines and the historical background of The Methodist Church.

It was pointed out in one study that most ministers and laymen accept belief in the fatherhood of God, in Jesus as the supreme revelation of God, that Jesus rose from the dead, that "to become perfect in love for God and man" should be the goal of every Christian, and that man's destiny is largely dependent upon the grace of God—yet each person plays a decisive role in his fate by his own choices and conduct. But in the realm of the "practical application" of some of these beliefs (as, for example, the implications of brotherhood) it would appear that many do not live up to their profession. "Here," it was said, "is the area for preaching and teaching."

Were you there? Some of the nearly 1,200 delegates who attended the Fourth National Town and Country Conference in Wichita, Kans., July 21-24. This view shows the general session in full swing.

2. Methodism shaped its organizational pattern in America about 175 years ago—though there has been gradual change through successive General Conferences. Do the traveling ministry, the circuit, the quarterly conference, and other forms of Methodist organization fit the needs of town and country America today?

It was felt by the Conference that adequate use has not been made of the flexibility that is possible within the structure of The Methodist Church to develop group ministries, larger parishes, or some other adjustment of station churches and circuits, so as to meet the varied needs of different parts of the country. It was felt, also, that the Town and Country Commision should be strengthened in many of the annual conferences; that commissions should be trained for their work; that within districts and conferences there should be realignment of charge and circuit boundaries so that each minister will have a full "load of work," that an adequate salary can be provided each man, and that no family may be "outside" some church's ministry. It was felt also that throughout the church there should be more adequate understanding and sharing with minority groups as they face their special problems.

3. How can the ministerial personnel of Methodism be used to serve more adequately the small churches and country areas? Can the laymen be more effectively used in some of the public and private ministrations of the church?

There was general consensus that ministers and other church leaders are often burdened with routine and non-pastoral duties that could well be cared for by laymen in their churches. Many laymen, it was felt, could be trained and used in parish visiting, in educational effort, in secretarial

service, freeing the minister for direct pastoral duties. The "outside pressures" made upon pastors and district superintendents often reduce their effectiveness. Clerical help should be available to every minister and administrator.

4. How far should the local church exert itself to serve the physical, social, material, educational, and recreational needs of the community?

No two communities have the same needs for the well-being of its people. But the minister and his official members should be cognizant of the basic requirements of their community and parish. Those requirements may be a place for children to play, or a library, or a park, or school building, or extension classes, or a credit union, or a fire company, or co-operative marketing. Whatever the need, the church should lead in having it met; perhaps as the organizer of the institution, or perhaps as the *spur* for government agencies or local groups to act.

The importance of this community service—and a word of caution concerning it—came from one speaker: "We must take our common life seriously, to protect the headwaters and hillsides of our common life from careless erosion and willful destruction. We must conserve the community because it is the gift of God's creative love to us. You cannot love and conserve your community unless you know it honestly and completely. . . . But you may have well-run social institutions, which are no churches at all, and we may have tiny, self-centered, dying institutions which call themselves churches, but are no churches at all. What makes our common life in the name of religion a church is the capacity of its fellowship to do the works of Jesus."

To the town and country churches comes the appeal of this Conference that they take seriously their representation in the district and annual conferences of The Methodist Church, to choose their ablest men and women as their representatives, and to make certain of their attendance. Failure to send able lay members too often means that the smaller churches are unheard in counsel and legislation—to their own loss.

These are some of the questions and problems we discussed at Wichita. We have no final answers. These will be of your making. We urge you to discuss them throughout the church. There can come from you a groundswell of thought that will result in action through the years.

That action, we believe, can make the town and country church an instrument to lead men and women toward the Kingdom of God.

BISHOP EDWIN EDGAR VOIGT
Chairman, Interboard Commission on Town and Country Work, Aberdeen, S. D.
GLENN F. SANFORD
Executive Secretary, Interboard Commisson on Town and Country Work, Philadelphia, Pa.
ELLIOTT L. FISHER
Chairman, Conference Committee on Findings, San Jose, Calif.

Rev. Luther E. Tyson Is Guest Preacher at B. U.

The Rev. Luther E. Tyson, chaplain of industrial relations in the Boston area for the Methodist Church, was the guest preacher at the regular all-University chapel services at Boston University's Marsh Chapel, 735 Commonwealth Avenue, Boston, on Sunday, July 26; at 11 A. M. His topic will be "The Sound of the Breaking Cup."

Mrs. Robert Bacon of Boston, a student at the University's School of Fine and Applied Arts, will be the soloist, and Dr. Max Miller of Boston, Marsh Chapel organist, will at the organ.

Dr. Harrell F. Beck of Boston, associate professor of the Old Testament at the University's School of Theology, will preside at the services.

Maine Conference Awards Three Freshman Scholarships

Three freshman scholarships to Boston University have been awarded by the Maine Conference of the Methodist Church, according to an anouncement by Prof. Donald Oliver, director of admissions and scholarships and loans at the University.

Bonnie-jean Averill, 17, of Searsport, Me., will attend the University's Sargent College, majoring in physical education. Daughter of Mrs. Ruth Allen of Searsport, Miss Averill is a graduate of Searsport High School and in 1957 was queen of Maine's annual Blueberry Festival.

Kera Chaplin, 18-year-old graduate of Berwick Academy, will study business administration at the University. She is the daughter of Mr. and Mrs. Stuart C. Chaplin of 24 Nealley Street, S. Berwick, Me.

Seventeen-year-old Joyce Laverty, daughter of Rev. and Mrs. Clevis O. Laverty of 159 Ridgeland Avenue, So. Portland, Me., will study English and modern languages at the University. The Rev. Laverty is pastor of the First Methodist Church in So. Portland.

The Maine Conference scholarships, granted for the first time this year, will be given annually to Maine students enrolling at Boston University, Mr. Oliver said.

Pastor's Membership Class, First Methodist Church in Newton. Left to right—Ronald Libbey, Wayne Barry Wills, W. Clifford Fisher 2nd; Wayne Prescott, Charles Wayne Libbey, Beverly Downs, Donald R. Proctor, Anne Louise Carding and Nancy Hunter Preble. The pastor, the Rev. Henry Beukelman, is in the background.

Higher Call

Mrs. Orina Kidd Garber, wife of Methodist Bishop Paul Neff Garber of Richmond, Virginia, died July 18 in a Richmond hospital following an illness of several weeks.

Born in Fall River, Massachusetts, February 1, 1903, Mrs. Garber was educated at the local Durfee High School, the first person to finish the course in three years. She attended Pembroke College in nearby Providence, Rhode Island, the woman's college of Brown University, having graduated in 1924. It was here that she met Dr. Garber, an instructor at Brown. After a year of teaching in Westerly, R. I., she took graduate work at Columbia University in New York.

The Garbers were married in New York August 21, 1927, taking up residence in Durham, North Carolina, where Dr. Garber was teaching at Duke University. In 1940 he was elected dean of the Divinity School, remaining in this position until his election to the episcopacy in 1944.

Bishop Garber spent the next seven years in the Geneva, Switzerland, Area. Mrs. Garber's sympathy and understanding were a great aid to the Bishop in supervising the Central European and North African Methodist interests during the difficult reconstruction years.

In 1951 Bishop Garber returned to the United States to administer the Richmond Area. Throughout the Area Mrs. Garber gave herself to promoting fellowship among the ministers' wives. She was an active member of Centenary Methodist Church, Richmond.

The funeral for Mrs. Garber was held July 20 at Reveille Methodist Church, Richmond. Participating in the services were Bishop Bachman G. Hodge of Birmingham, Alabama; Bishop Roy H. Short of Nashville, Tennessee; Dr. Walter C. Gum, pastor of Park Place Methodist Church in Norfolk, Virginia; Dr. Carl J. Sanders, Superintendent of the Richmond District; Dr. Harry W. Backhus, pastor of Reveille Church; and Dr. A. Purnell Bailey, pastor of Centenary Church.

Mrs. Garber was the daughter of the late Mr. and Mrs. Frederick O. Kidd. She is survived by three sisters: Mrs. Clifford E. Smith of Fall River, Masachusetts; Mrs. Harold C. Bowen of Warren, Rhode Island; and Mrs. Raymond P. Chamberlain of Boston.

The episcopal residence is 211 Massie Road, Richmond.

The Rev. Joseph Belcher, retired Methodist minister of the New England Conference, died August 6 at the Addison Gilbert Hospital in Gloucester, Mass. He was 72.

Born in Winthrop, he was a graduate of Winthrop High School and Boston University. He was admitted to the New England Conference in 1922. He served pastorates in Winchendon, Gleasondale, Milford, St. James, Springfield; First, Somerville; Ware, Belchertown and Tremont Street in Boston. He retired in 1957. Since his retirement he has been serving as pastor of the Bay View Methodist Church in Gloucester.

He was a director of the Lord's Day League and a member of the New England Evangelistic Association, the Clerics Club, and he was secretary of the Crusaders of the Cross, the retired ministers' association. Besides his wife, Ruth E. (Barclay), whom he married in 1917, he leaves two sons, Paul W. of Long Island and Edwin H. of Ware; a daughter, Mrs. Emily M. Harris of Middletown, Conn.; and two brothers and a sister. Funeral services were held Saturday, August 8, at the Bay View Methodist Church in Gloucester and interment was in the Winthrop Cemetery.

ALASKA METHODIST UNIVERSITY

(Continued from page 17)

Among the leaders who participated in the cornerstone-laying ceremony were Bishop Ivan Lee Holt (retired) of St. Louis, Mo.; Dr. Donald F. Ebright, Alaska Methodist University president; Dr. R. Franklin Thompson, Tacoma, Wash., president of the College of Puget Sound; Robert C. Williams of Chicago, Ill., staff member of the Department of Methodist Men of the Methodist Board of Lay Activities; Dr. Ernest Patty, president of the University of Alaska; John Connolly, of Anchorage, vice-president of the new university's board of trustees; and the Rev. David Blackburn, pastor of the Anchor Park Methodist Church in Anchorage.

TWO BLADES OF GRASS

(Continued from page 14)

specifically to aid in the passing of information from our demonstration farm to the villagers. We have trained agriculturists living with the villagers and they are working along with the farmer to become familiar with his problems and the conditions under which he works. When a new idea is being presented to him he will be in a better position to convince the farmer of the value of the new idea because he has taken these factors into consideration in the process of education.

Seeds and Tools Needed

Many times after a good job of education, a good idea will die with the villager because of the non-availability of the seeds or the implements needed. Whenever a new implement is needed it is necessary for us to keep on hand and make readily available the parts or the people who can repair the machines if the villager is to take to the new type of implement.

During the past several years we have been working with new varieties of wheat seed. We have had such a heavy demand for the seed this last year that we find it impossible for us on our 25 acres to produce enough seed for the demand that has been built up. Therefore, we are now attempting to create storehouses in the villages where the villagers themselves can produce the seed under our Extension workers guidance, and make it available to the other villagers around.

The poultry project has been delayed because of the inability to secure enough space in order to start out on a large enough scale to supply the demands of people in this area. It would be easy to start with a few dozen birds but that would only create a demand that we would be unable to meet. It hoped that to meet the anticipated demand a five hundred-hen laying flock will be sufficient.

In all our extension work we aim to gear our agriculture education directly to the problems and needs of the farmers themselves. The first step is to thoroughly acquaint ourselves with the farmer and conditions under which he works. Therefore, it becomes a continual process of educating ourselves first before we can attempt to educate the farmers themselves.

Newton Lower Falls Church Sold to Orthodox Parish

On Wednesday, July 15, 1959, papers were passed completing the sale of The Newton Lower Falls-Wellesley Methodist Church (formerly Perrin Memorial Methodist Church).

In April of 1958, the Methodists who had been meeting here relocated their congregation into Wellesley where they anticipate entering into a full-scale building program early in the spring of 1960.

The new owners of this lovely little white church are the Greek Orthodox Parish of Newton and Wellesley. A first liturgy has been held and the new church group looks optimistically toward the future.

On April 16, 1867, Noah Perrin, a resident of Wellesley, hired Wales' Hall on the corner of Washington and Beacon Streets, Newton Lower Falls —since burnt down, and on April 21, 1867, Rev. John Wesley Coolidge held the first services for the Methodists in this village.

On July 6, 1867, the meetings were transferred to another hall, and remained there till winter, when, "the hall being cold and the seats hard," they moved into Village Hall which in 1869 became their permanent home for twenty years when in 1889 the present "cozy little edifice was built."

Through the years, the Methodist Church of Newton Lower Falls has not experienced the rapid growth that many churches in rapidly-growing areas have experienced. It was largely on the basis of this that surveys taken by the Massachusetts Council of Churches indicated that this church would be wise to consider relocation into Wellesley, where opportunities of greater growth and service were possible. The study was made in 1956, a site chosen for the Wellesley Church (Wellesley Avenue and Brook Street, Wellesley), and purchased in 1957, and the congregation relocated in 1958.

Dana Hall School has provided the use of their lovely chapel for the Methodists to use for worship, and a large home at 8 Brook Street has become the temporary parish center.

The Greek Orthodox Church of Newton-Wellesley, represented by its Board of Trustees, met with the Trustees of the Christ Church, Methodist, of Wellesley and filed papers with the Register of Deeds to transfer the land and buildings on Washington St., Newton Lower Falls, to the Greek Orthodox Church of Newton-Wellesley. The Greek Orthodox parish voted to buy the property last May 25 and has been holding services there for almost two months. The transaction took place in the State St. offices of Attorney Earle C. Parks. Brodrick Bros. handled the real estate transaction. In photo above are (seated): Rev. Edgar J. Helms of Christ Church, Dr. Demetre J. Decaneas and Atty. Parks. Standing are: Atty. Peter Geuras, Atty. John P. Condakes, Joseph W. Fairclough of Brodrick Bros., Atty. Harry Demeter, Jr., Atty. Paul S. Rich and Walter Brodrick.

The peoples of Christ Church, Methodist — the newly-named church in Wellesley—rejoice with the peoples of the Greek Orthodox Parish of Newton and Wellesley, as they seek to carry on the program of ministering to a very large segment of the suburban population who have not had, up to this time, a Greek Parish convenient to their homes. Now, many in the Wellesley, Weston, and Newton area of the Greek Orthodox Communion will be led to worship and find strength for their lives in the quaint little white church whose ministry has blessed so many in the past, and now will continue to bless many more in the future.

New Parking Area for Cherry Valley Church

The Cherry Valley Methodist Church on Main Street in Cherry Valley, Mass., is building a large parking area next to the church to provide off-street parking during services and other gatherings. The pastor, the Rev. J. Richard Huffiness, said that when completed the area can accommodate more than 20 cars. The project will cost about $5,000. The Board of Trustees of the church in charge of the project include: Everett Johnson, president; Earl Cutting, Richard Lilley, Francis Johnson, Daniel McInnis, Raymond Hill, Mortimer Hemenway, Philip Samuelson, Sr., and Charles Winn.

Middle East Refugee Problem

by Elizabeth M. Lee

One of the greatest refugee problems in world history harrasses the Middle East where nearly a million Arabs, by the 1948 United Nations Partition of Palestine, have been driven from their properties, and for eleven years have lived as uprooted people. Recently I visited Lebanon, Syria, Jordan and Egypt. Since my program was arranged by the Near East Christian Council Committee for Refugee Work, I had easy entry into refugee camps and many contacts with all kinds of people. It was not only the poor who fled; Arabs of position and wealth living in the more prosperous western side of the country were forced to abandon everything and become homeless.

Because of the hopelessness of any political solution which will reinstate the Arabs on the land they lost to the State of Israel, the UN accepted the task of housing, feeding, clothing and educating these victims of the Partition. However, it is appalling to see how little the UN can do because funds are limited to what the member States contribute for this purpose. The amount available in 1959 breaks down into 7½ cents per day for each refugee. Christian churches endeavor to supplement the UN efforts.

Recently I saw thousands of these uprooted people, in and out of the camps. We hear much about housing and feeding but little about the health problems of this group. I had the privilege of looking into that phase of the situation.

One day I went in the NECCC jeep far up into the rocky hills beyond Hebron, where Abraham, Isaac and Rebecca are buried. Just beyond I could see the division line between Jordan and Israel. On the Jordan side of this 346 miles of frontier there are 111 villages of 181,000 souls, all of whom lost most or all of their cultivatable lands to the Israelis, and have received no compensation. Because the UN takes no responsibility for these frontier folk, they are a most pitiable group. In this area around Hebron the Christian agencies have set up three small clinics served by Dr. Mahoud Aba Lafe. He spends two days a week in each clinic, making the long journey from Jerusalem daily at his own expense.

The doctor was in Noba the day we visited that village. Already before noon he had treated 58 patients, many of them tubercular. At each clinic he gives milk regularly to some 80 children. Living here is primitive. Most of the stone shelters have no floors. There are no toilets. The land is so stony that only after days of continuous hand-picking of rocks can the refugees clear a bit of land and plant crops. Water is scarce and there is no irrigation system. On the Israeli side the rains come frequently from the Mediterranean, but little rain falls on the Jordan side.

In helping these people the Methodist Committee for Overseas Relief now plays a vital part. Some of our funds provide medicines for these frontier villages, food for children, and a little clothing. We found a young Methodist from Michigan working in the NECCC in these villages, using some MCOR funds. He told us that, in the past year, he had distributed by jeep surplus food from U. S. A. to over 30,000 people. Between July and January he had brought 40,000 cubic feet of water to this part of Jordan and was setting up small nurseries of apple and olive trees. "If you can give a refugee 50 to 100 apple seedlings, he can become self-supporting," he told us.

All this health and rehabilitation work is done under the Near East Christian Council, to which MCOR sends contributions from its regular or designated funds. Advance Special credit will be given for any gifts toward this work of compassion. Checks should be made out to MCOR and sent to the Conference Treasurer, plainly marked, or directly to MCOR, 150 Fifth Avenue, New York 11, N. Y.

Bequest Will Benefit Hospitals and Homes

The Methodist Board of Hospitals and Homes, Chicago, will receive the annual income from more than three and a half million dollars of the estate of Harry R. Kendall, Evanston, Ill., philanthropist. The will directs the board to use the income from the Kendall trust to provide hospital service for the poor of the Negro race, to provide homes for needy Negro children and needy aged persons of both the white and Negro races, and to provide training for leaders for charitable service in hospitals and homes caring for needy children and aged persons of the Negro race. Dr. Olin E. Oeschger, general secretary of the board, said, "We are deeply grateful for the Kendall gift, and our board will do everything in its power to keep faith with the intentions of the donor and to use wisely the money which the trust will make available." Three other Methodist institutions were remembered in the will: Kendall College in Evanston, a junior college which bears the family name; Garrett Biblical Institute, Evanston; and Kentucky Wesleyan College, Owensboro.

. . . Bookcase Corner . . .

with the
Rev. Dr. James R. Uhlinger

LET'S TRAVEL

AN ARMCHAIR TRIP TO RUSSIA

When the invitation came to join a study-travel party under the Board of World Peace of The Methodist Church, I jumped at the opportunity. The work involved in preparing for a study trip was amazing. I thought a person paid the money and went. Not so! The first return mail brought a list of books to read, and I have been deep in books ever since.

Russia is the topic of the hour. If you cannot go there in person, here are some books well worth your time. To read about and understand Russia has nothing to do with showing sympathy toward the Communist Party. Only one in fourteen Russians are members of the Party. The world will be better off when a lot of average Americans know and understand a lot of average Russians, and vice versa.

RUSSIA AS IT IS TODAY—

"Main Street, U.S.S.R."
Irving R. Levine
Doubleday 1959 $4.50

Of all the recent books about the real picture in Russia today, I choose radio newsman Irving R. Levine's story. The feel of everyday life in the Soviet Union pervades these pages. You walk the streets, meet the people, hear the sounds, smell the aromas, and enter into the total life of the nation.

It takes a good reporter to write critically, realistically, and with clarity all of the time. Mr. Levine does just that. What he lacks in literary form he makes up in on-the-scene directness. For ten years he has been on the scene, and he is one of the few Americans who have taken a 10,000-mile trip through Russia's sprawling vastness.

The main purpose of the book is to show the reader what makes Russia tick. Little effort is made to pass judgments, but the facts are produced and the reader makes up his own mind. I think Irving Levine is more reliable and more complete than John Gunther.

Don't miss this book.

CRITICAL LOOK AT COMMUNISM—

"What We Must Know About Communism"
Harry and Bonaro Overstreet
Norton 1959 $3.95

A deeper and penetrating study of the beginnings of Communism and its growth to the present is offered by the Overstreets.

One-third is devoted to where Communism came from, another third to its current strategy and tactics, and a final third deals with the response on our part in countering its global strategy.

Let the book speak for itself: "Inclusiveness appears to be what history is calling for today—and it is that in terms of which all the powers of earth stand condemned. We ourselves stand condemned to the extent that we have, on so many fronts, stopped tragically short of enacting what we believe. But the Communists stand more irrevocably condemned, because their basic doctrine divides man from man."

For popular understanding of deep and complex issues it is difficult to surpass the lucidity of the Overstreets. Rank-and-file Methodists — and all Americans—will do well to give serious attention to this penetrating analysis.

RUSSIA AND THE CHURCH—

"The Church in Soviet Russia"
Matthew Spinka
Oxford University Press 1956 $3.25

A month or two ago I mentioned the light and popular travel book of last year, *God and the Soviets*, by Marcus Bach of the University of Iowa. For a flashing picture of what the churches are on the surface today in Russia. look up this book.

For a complete and documentary study of the relations between the Russian Orthodox Church and the State since the revolution, Dr. Spinka of Hartford Theological Seminary offers the intensive study. The ministers and students who want to wade through heavy, detailed history will discover a fascinating account of the "strange alliance."

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From the Cabinet

by Ray H. Cowen
Superintendent, Northern District
The New Hampshire Conference
The Methodist Church

The 87th annual assembly of the Winninpesaukee Camp Meeting Association has just closed a successful and historic session at Weirs Beach on beautiful Lake Winnipesaukee. The Assembly opened on Sunday morning, July 26, with the service of worship in the Weirs Beach Methodist Church, the Rev. Donald E. Day, pastor, in charge. The Rev. Dr. James E. Doty, of Indianapolis, Indiana, was the featured speaker for the fifth consecutive year, by popular request. Dr. Doty, formerly of Lynn, Mass., is director of pastoral care and counseling of the Indiana Area of The Methodist Church. He delivered a series of challenging and inspirational sermons, beginning on Sunday evening, July 26, and concluding with the evening service on Sunday, August 2.

The Rev. Dr. Roger S. Guptil, of Atlanta, Georgia, served as the second featured speaker of the assembly. Dr. Guptil has for many years been a member of the faculty of Gammon Theological Seminary in Atlanta. He was formerly a missionary to Africa. Included in his addresses of the week were two special messages on Woman's Day to the representatives of the WSCS of the district. He also led the "Fellowship of Mediation and Prayer" for ministers and laymen during the week.

Morning, afternoon and evening services brought the assembly to a close on August 2. Speaker at the first and final services was Dr. Doty, with the afternoon meeting featuring Dr. Guptil.

Dr. Gilbert W. Wieting of Hamburg, N. Y., was the director of music for the assembly, with Mrs. Hazel Cannon of Weirs Beach serving as the accompanist for all services. The district superintendent, president of the Camp Meeting Association, was the director of the assembly program. Participating from the New Hampshire Conference churches were the Revs. Lewis H. Moulton, Ernest R. Drake, Wesley R. Berman, Charles W. Grose, A. Paul Stout, John D. Robertson, Jr., William T. Wallace, G. Bennett VanBuskirk, Curtis W. Smith, and Roland L. Thornton, business manager. Lay members of the churches participating were Mrs. Arthur P. Miller, district president of the WSCS, Mrs. Ida S. Treganza, Mrs. Ray H. Cowen, Mrs. Kenneth R. Boyden and George W. Tarlson, association treasurer.

Subjects of Mr. Doty's sermons included: "Make Mine God," "The Gospel for an Age of Anxiety," "Christ for Crisis," "I'll Cry Tomorrow!," "When You're at the End of Your Rope," and "New Power for Living Victoriously." Dr. Guptil's addresses were a series on "Fellowship" —"Fellowship: Where?"; "Fellowship: When?"; "Fellowship: Who?"; and "Fellowship: Why?"

A candle-lighting service bade farewell to the Eighty-seventh Assembly which was well-attended and provided practical helps for Christian living in a troubled world.

Rev. Alexander Haines Is Glastonbury, Conn., Guest

The Rev. Alexander Haines of the Board of Evangelism of Nashville, Tenn., was Summer preacher at the Asbury Methodist Church, Glastonbury, Conn., during July and August.

A native of Allahabad, U.P., India, he was taken from his home by his mother who was disowned for her belief in Christ. When he was very young his mother died and he was reared by American missionaries in India. He was brought up by the Interdenominational Women's Missionary Society in an orphanage in Kanpure, India, where he was given his Christian name replacing his Indian name, Tiwari. Ordained a deacon in 1954, he joined the Methodist Centenary Choir in 1955 which toured India to celebrate 100 years of Methodism in India.

After finishing the tour he entered Asbury College in Wilmore, Ky. In the Summer of 1957 he spent a week working in Billy Graham's Crusade in New York City as counsellor and choir member. In September he entered Asbury College to complete his B.D. degree in theology. While in Glastonbury he was the guest of Mr. and Mrs. Harold Everson.

Party Is Tendered to Retiring Saugus Couple

A "This Is Your Life" farewell party was given to Mr. and Mrs. Harold Adams of Saugus, Mass., at the Saugus Center Methodist Church on June 21.

The party followed the announcement of Mr. Adams' retirement from General Electric after 41 years of service. He and Mrs. Adams will move to property they have purchased near Winchester, N. H.

The Rev. Louis W. Bloede, pastor, was master of ceremonies. Participants in the program included Mr. Adams' brother, Clarence, and Clarence's son and daughter-in-law, all of Dighton, Mass. Another brother, George of Providence, R. I., was unable to be present because of illness.

Relatives of Mrs. Adams included her brother and sister, Frank Hardy and Estella Hardy, both of Lynn. Another sister, Mrs. Mabel Muscareela of Quaker Hill, Conn., could not be present but sent a letter which was read.

The Rev. M. Elizabeth Bee, now pastor of South Street Methodist Church, Lynn, Mass., was pastor for 26 years of Saugus Center Methodist Church and she was a girlhood friend of Mrs. Adams. She expressed appreciation of the qualities of character and leadership exemplified by Mr. and Mrs. Adams.

Mrs. Estelle McKenna and Miss Mary Adams of Saugus, daughters of the honored guests, were introduced as were their four grandchildren, Billie, Pattie, Jimmy and Johnny. Two young ladies who made their home with Mr. and Mrs. Adams for several years were introduced. Formerly Dorothy and Muriel Adams, they are now Mrs. Robert McCann of Melrose and Mrs. Harold Black of Saugus.

The Rev. Readus Watkins of Dorchester, former associate pastor of the Saugus Center Methodist Church, and the Rev. Bernard Hanninger, pastor of the Cliftondale Methodist Church and president of the Saugus Council of Churches, expressed appreciation for the services which the Adamses have rendered.

Also present to bring personal greetings was Dr. Priscilla Flockton Becker, family physician and friend of the Adamses for many years. An original poem tribute was read by Mrs. Bessie Howard.

October 4, 1959

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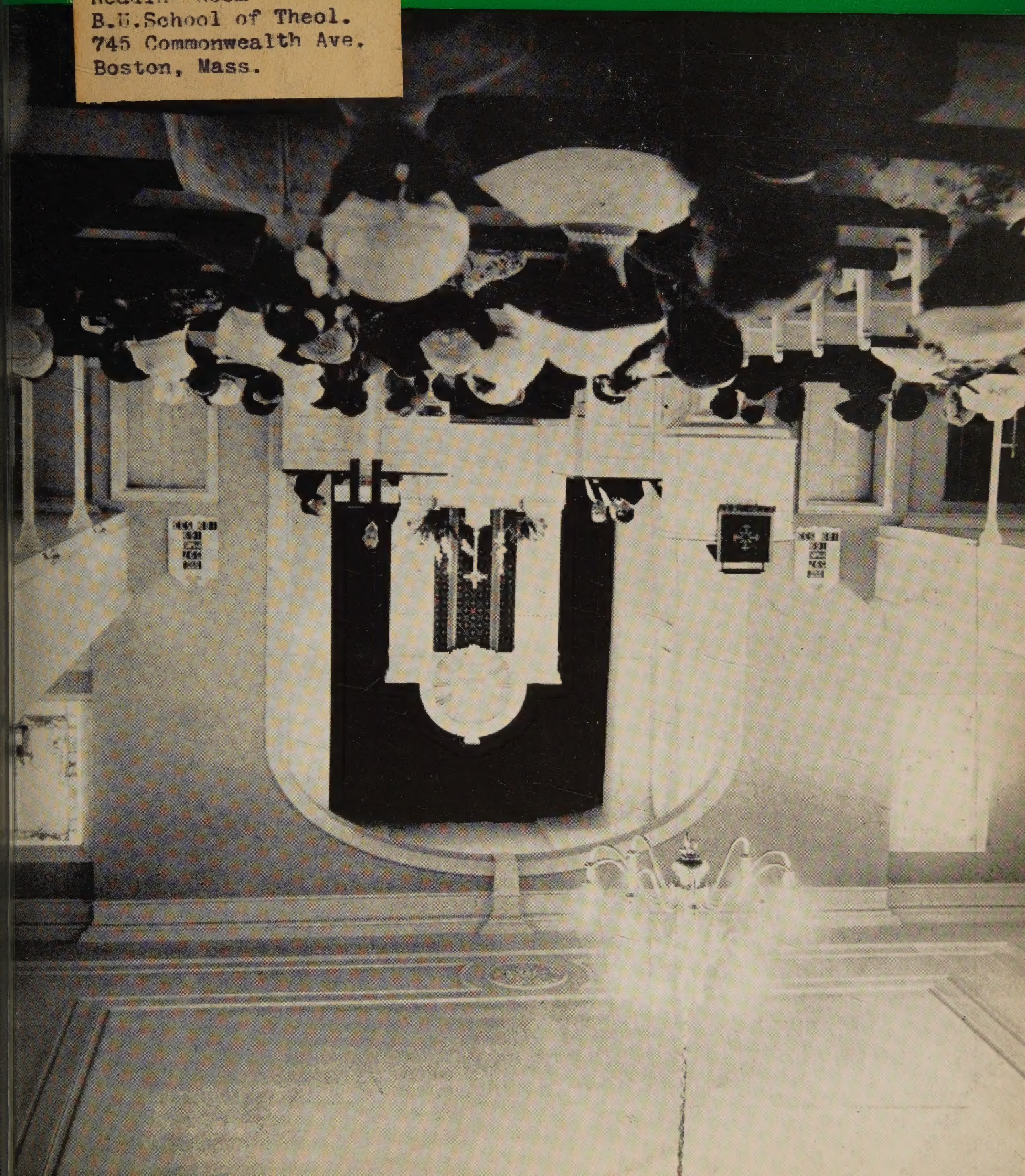
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